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ABSTRACT

Research and graduate education may be conceived as a theoretically based skill that becomes accessible to an individual through deliberate and disciplined study. A personal transformation is involved in education, as is the identification of the self with the discipline. John Dewey has developed the concept of a developing organism in a constantly changing environment. Others have recently developed humanistic philosophies in the Dewey tradition. Such humanistic concepts, with some reconstruction and development, may be applied to graduate education and research for more effective program development. (Author/MSE)

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Humanistic Considerations in Graduate Education and Research

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I believe it is the humanist, Lewis Mumford, who has said that the unexamined assumption may be the source of radical error. For me such a proposition underscores the need to examine graduate education and research because a conventional wisdom and the pragmatism of the present system may perpetuate themselves into the future, and carry elements of radical errors. This is the prospect unless assumptions are examined today.

What Is A Humanistic Consideration?

My assignment is to make an examination in the framework of humanistic considerations. Webster's New World Dictionary offers a satisfactory definition of humanism as a way of thought or action concerned with the interests and ideals of people. In answer to the question: what is a humanistic consideration? I wish to develop four defining criteria in the following several paragraphs:

1. A value orientation. I sense that there is a pervasive movement in education and in other aspects of public affairs which may be described as a deepening orientation to the process of valuing. In another context I have been associated with making values explicit in the research process. "At two points.....deliberately making values conscious will have a desirable influence.....: at the beginning, when hypotheses are formed, and at the end, when implications for action are explored."¹ "In a cooperative research project, failure to make values explicit often leads

¹

Arthur W. Foshay and Max R. Goodson, "Some Reflections on Cooperative Action Research," Educational Leadership, Volume X, No. 7 (April, 1953) p. 413.

to an apparently aimless shifting of interest instead of an orderly evaluation of activity...values, rather than surface logic, control what is studied. For this reason, values determine the persistent direction of research."²

In considering the potential of a research and development center, an overriding issue was given attention which "concerns change and improvement in education. When is a change an improvement? How is a change validated as an improvement? These questions are not necessarily soluble through scientific investigation or demonstrated technological development.....such questions always involve value judgments that are not only relevant to education, but also form the bases of civilization (for good or ill). They require the competence of the philosopher interacting with scientists, educators, and alert citizen-leaders. This needed dialogue should involve R and D centers because it represents the normative considerations that determine the direction of a research and development enterprise in education."³

Gunnar Myrdal, a recent Nobel prize winner in economics, has given very thorough attention to the consideration of value orientation in appendix 1 and 2 of An American Dilemma. One brief allusion will have to suffice as I recommend many pages to the attention of the reader. "Value premises in research have to satisfy the following criteria: (a) They must be explicitly stated and not hidden as tacit assumptions. (b).....(c).....(d).....(e)....."⁴

²

Ibid. pp. 413-414.

³

Max R. Goodson, "Potential of the R and D Center," Educational Leadership, Volume 24, No. 2 (November, 1966) p. 156.

⁴

Gunnar Myrdal, An American Dilemma (New York: Harper and Brothers, 1944) pp. 1059-1060.

Both the researcher and his research need to become humanistically transparent by making explicit and examining the value orientation that is involved. This is a basic humanistic consideration in education and research.

2. Personal and subjectivistic perspective. This may be depicted through the commonly known "Jo Hari Window" which is much elaborated and modified as my version in Diagram 1. Behaviorism and phenomenology are brought into juxtaposition. Behaviorism is legitimated, but in the context of a modification of B. F. Skinner's Beyond Freedom and Dignity, to suggest that human freedom and dignity are beyond behaviorism as he defines it (and not the other way around). This definition is in contrast to John Dewey's conception as will be demonstrated subsequently (p. 16).

In Existence and the World of Freedom, John Wild has defined for me area 1 of the diagram as being marked by spontaneity, activity and indeterminacy. "A free act must be independent and self-originating within the agent."⁵ "I became free only by acting in some way."⁶ "There must be alternatives, ambiguities which are really open."⁷

I hope that areas 2 and 3 are reasonably self-explanatory. Area 4 will be considered in a later discourse (p. 18).

Research and graduate education may be conceived as a theoretically based skill which becomes accessible to a person through deliberate and disciplined study. A criterion relevant to the present discussion and

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John Wild, Existence and the World of Freedom (Englewood Cliffs: Prentice-Hall), 1963, p. 127.

⁶

Ibid, p. 127.

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⁷

Ibid, p. 127.

DIAGRAM 1

Behaviorism and phenomenology

Self-revealing and other-responsiveness
(a social-psychological-somatic model for human functioning and development)

Known to self and accepted by self (unaccepted by self)		Unknown to self	
Known to others and re-inforced by others	1 Area of Free activity (spontaneous and synergic) Behaviorism and objectivism	2 Blind (behaving beyond awareness) Behaviorism and objectivism	
	3 Private (Personal conscious and unconscious) Phenomenology and subjectivism	4 Subjective (Personal unconscious and collective unconscious) Phenomenology and subjectivism	
Unknown to Others			

Area 1 of personal functioning may expand through:

- a)  achieving self-revealing
- b)  responsiveness of other
- c) combination of a and b
- d) cultivation of subjective area 4 through active imagination, assimilating symbols in the shadow, assimilating primordial images, role-playing dreams, and creating and appreciating art objects.

set forth elsewhere is: it "is a form of behavior that satisfied the following criteria: 1. It has become assimilated to the self of at least one person and functions as an acquired process of that person. This seems to be a necessary condition because of the tendency in academic discussion to refer abstractly to the disciplines as though they can be put on and taken off as a person wears a coat. The criterion calls attention to the personal transformation that is involved in education and the identification of the self of a person with discipline if a university education is to make a difference. In my opinion, this requirement of assimilation to the self is an usually unrecognized assumption in the....discussion of education....2....3....4....5."⁸

The personal and subjectivistic perspective has a long standing in Western world thought. Roszak alludes to its occurrence in Greek writing in the following quotation which I have assumed, but have not verified. "But as Socrates long ago warned the Sophists, to partition the personality is the first step away from wisdom. To isolate any human skill (as the Sophists isolated the skill of rhetoric), to cultivate and assess it apart from the total person in whom it resides, is to trivialize the skill and diminish the person."⁹

3. Concept of an integrated and dynamic human organism.

The concept of an integrated human organism is related to humanism in the following way. An ideal human functioning occurs in an environment that relaxes restraints and frees the person to reflect upon her or his

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Max Goodson, "The Place and Function of Professional and Applied Schools and Colleges in Boston University." Fourth Annual Faculty Conference, November, 1958. (mimeographed)

⁹

Theodore Roszak, "Introduction: On Academe Delinquency," The Dissenting Academy. (Theodore Roszak, editor), New York: Pantheon Books, 1967, p. 7. The essays in this book are recommended in connection with reflecting on the topic.

behavior, to experience more awareness, to make self-discoveries and to unify feelings, images, and thoughts with actions. This is also the concept of the person-becoming or a person-in-process.

In many of his writings, John Dewey has advanced the notion of the unity of the human being.¹⁰ Many other writers have illuminated this humanistic principle, particularly those associated with Maslow in the third force movement.¹¹

In the references in Human Nature and Conduct, John Dewey has developed the concept of a developing organism in a constantly changing environment. A central mode of humanistic thought is not only a harmonized and dynamic self, but also human imagination. In the following, Dewey has pointed to the relationship: "the connection between imagination and the harmonizing of the self is closer than is usually thought. The idea of a whole, whether of the whole personal being or of the world, is an imaginative, not literal idea. The limited world of our observation and reflection becomes the Universe only through imaginative extension."¹²

A study that is particularly relevant to humanistic considerations is Harold Rugg's Imagination in which he describes conditions for cultivating imagination.¹³ He characterizes creative imagination in terms of imperatives

10

"The Unity of the Human Being," an address delivered before the College of Physicians in St. Louis, April 21, 1937, found in Intelligence in the Modern World: John Dewey's Philosophy, edited by Joseph Ratner (New York: Random House) 1939, pp. 817-835. Also, John Dewey, Human Nature and Conduct (An Introduction to Social Psychology) (New York, The Modern Library) 1921 and 1929, pp. 137, 150-151.

11

Frank Goble, The Third Force. (The Psychology of Abraham Maslow, a revolutionary new view of man) (New York, Pocket Books) 1971.

12

John Dewey, A Common Faith. (Yale University Press), 1934.

13

Harold Rugg, Imagination (with a foreword and editorial comments by Kenneth D. Benne), (New York, Harper and Row), 1963.

for educational theory - an important aspect of graduate education and research.

Many of the phenomena involved in education - such as power, conflict of interests, decision-making, problem-solving, planning, are frequently conceptualized for the most part through a static concept of the human organism. Humanistic considerations would give a different perspective and guidance to graduate education and research in dealing with educational phenomena than would a non-humanistic viewpoint.

Whether the field of research be education, government or some other human discipline, the humanistic principle of a dynamic concept is relevant. Victor Ferkiss is a professor of government and has the following to say which has pertinence for graduate education and research: "Recognition of our ability to influence other actors also implies recognition of the necessity of being influenced by others. Most liberal models of decision-making processes are inherently static in that they fail to take account of the fact that the process of social interaction inevitably changes the desires - the image of the future - of the actors; for this reason outcomes are not the simple resultant of the forces initially present, because in the course of the process these forces have changed their character. Compromise and adjustment do not necessarily involve any diminution of freedom because they alter the selves which engage in the processes, so that the new selves thus created can freely accept a future which the old selves might have rejected."¹⁴

At another point, Ferkiss says: "Attempts to deal with human beings as if all they wanted was to satisfy a certain limited set of desires - to be in balance like a scale - ignore the fact that humanity seeks to remain

¹⁴

Victor Ferkiss, The Future of Technological Civilization, (New York, George Braziller), 1974, p. 163.

in balance while moving forward."¹⁵ Again, we find the concept of the person-becoming or the person-in-process. Thus from another source we find support for dynamism as a basis for humanism.

4. Focus on utopian thought emphasizing human desirability.

The need for a focus on utopian thought is related to the last section, particularly Ferkiss's notion "that humanity seeks to remain in balance while moving forward." The need also emerges from a comparison of determinism and utopian thought or better still it is clarified by the idea that the human being needs to recenter continuously on a polarity-continuum of determinism-utopianism.

Determinism is the belief in the prediction and control of events. Its structure is found in naturalism and nationalism and is a network of causes and related effects or a system of independent and dependent variables. A leads to B which in turn leads to C. When such connections are known at a certain level of confidence, a science is available. When an agent can control A in a prescribed manner and can be confident that B and C will naturally result with prescribed specifications, a technology is born.

The efficiency test of a technology may be illustrated in the following diagram:

		Confidence in cause and effect knowledge	
		High	Low
Clarity of acceptance and prescription regarding criteria of desirability (desirable ends)	High	I	II
	Low	III	IV

The determinism of administrative management by objectives, cost-yield assessment, and classroom contingency management of children is available in section I and can be applied, but with less confidence in section II. In

sections III and IV decision-making involves a consideration of reference groups and the critical question becomes which reference group is allowed to control and thereby set the pattern of determinism. This is a critical issue in public policy including educational policy.

Utopian thought is a central humanistic consideration. As over against the deterministic, utopian thought is characterized by future reference, imagination (something not existent at present but not impossible) and to some degree a novel conception of desirability. Utopian thought is an exercise in imagination and desirability. When a person operates in section I and II he is not likely to engage in utopian thought. The present system of control is likely to persevere. There is little need for utopian thinking because clarity of prescription regarding criteria of desirability (desirable ends) is high and well crystallized in the conventional wisdom of the organization, community or reference group in power.

Only the radical who has boldly conceived alternatives to the status quo is likely to be an utopian. Section III invites utopian thought, and indeed in section IV a person can only depend upon his projections for a better future by clarifying and "firming-up" her/his ideals. Not only is there a requirement to invent a future, but there is also the requirement to create new means (cause and effect knowledge) for realizing an invented future - a frontier consideration of the first order in educational research.

Christian Bay, a political scientist, has conceptualized the present aspect of the humanistic consideration as an imbalance between two distinct and different rationalities - the formal and the substantive. "The default lies, I submit, with our profession's persistent failure to develop canons of substantive as distinct from formal rationality. 'Rationality' has come to be defined in terms of selection of means to given ends, rarely to the selection of ends..... Responsible social scientists must also demand of themselves something more, which may be called substantive

rationality, by which I mean the requirement that ends should be as rigorously articulated and tested as are.....the proposed means to those ends....."¹⁶

I would only add that in educational matters substantive rationality needs to be illuminated by imagination, utopian thought and projections.

¹⁶

Christian Bay, "The Cheerful Science of Dismal Politics," The Dissenting Academy. (Theodore Roszak, editor), New York: Pantheon Books, 1967, p. 224.

The John Dewey Tradition

It is my contention that appropriate humanistic considerations may be given to graduate education and research within the John Dewey tradition. It needs some reconstruction and further development which will be briefly outlined below.

1. Influential philosopher.

Dewey has been an influential philosopher in educational matters. I sense that his influence is still present in latent and incipient form in educational affairs. In addition to my sense, my colleague Herbert M. Kliebard has recently said the following: "Unfortunately, time has permitted only a sketchy outline of Dewey's evolving curriculum theory. It is worthy of years of study. But even in such a gross outline form, some features of an entity we can call curriculum theory may become clear."¹⁷

Others have given attention recently to Dewey's writings - Charles E. Silberman Crisis in the Classroom and Lawrence Kohlberg in his writings on human development and moral education. An essay, very appropriately related to my thesis, is "John Dewey and the Existential Phenomenologist" by LeRoy F. Troutner. He says: "Only a few years ago historians were describing the demise of progressive education, but today Dewey's ideas are far from dead. He is in fact enjoying what might be described as a quiet renaissance."¹⁸ I will return to this essay later to suggest limitations

17

Herbert M. Kliebard, "Curriculum Theory: Give Me A 'For Instance'," paper read at the conference, Curriculum Theorizing Since 1947: Rhetoric or Progress sponsored by the Division of Educational Studies, State University of Arts and Science, Geneseo, New York, on October 7, 1976, p. 17 (mimeographed).

18

Existentialism and Phenomenology in Education, edited by David E. Denton, (New York: Teachers College Press), 1974, p. 10.

and other considerations that need integration into the Dewey tradition in 1977.

2. Dewey's Objectivism - Subjectivism Continuum

In the modified Jo Hari window - Diagram 1 on page 3a above, the Skinnerian behaviorist limits his theory and practice (technology) to those factors which can be objectively known. Area 1 is expandable through achieving self-revealing and the responsiveness (reinforcement) through the agency of others. By definition - unknown to others and unknown to self, area 4 is subjective and, therefore, is not only irrelevant to educational research and practice, but may also become a source of contamination that weakens, if not destroys, knowledge and effective practice of education.

Dewey has advocated the advancement of behaviorism. In Human Nature and Conduct he writes: "There is no one who can be safely trusted to be exempt from immediate reactions of criticism, and there are few who do not need to be braced by occasional expressions of approval. But these influences are immensely overdone in comparison with the assistance that might be given by the influence of social judgments which operate without accompaniments of praise and blame; which enable an individual to see for himself what he is doing, and which put him in command of a method of analyzing the obscure and usually unavowed forces which move him to act. We need a permeation of judgments of conduct by the method and materials of a science of human nature."¹⁹

Dewey's view of behaviorism embraces an objectivism-subjectivism continuum, while Skinner and his associates limit their conception solely to objectivism. In Dewey's formulation there are opposite poles - objectivism and subjectivism, which are continuous one to the other and are connected by

a process. In what may well be his last writing, published in 1952 the year he died at age 93, he emphasized continuities and process. In speaking of modern philosophy, he said: "The substitution of extensive continuities for sharp divisions and isolations has for its foundation the systematic, thorough going abandonment of the frame of reference..... that was the necessary result of the assumption that knowing and knowledge were assured and secure only as they dealt with what is inherently fixed, immutable. When process is seen to be the 'universal' in nature and life, continuity.....becomes the regulative principle of all inquiry that claims to be scientific."²⁰

An earlier essay of Dewey's, written in 1941, carried the title: "The Objectivism-Subjectivism of Modern Philosophy." It is so relevant to humanistic considerations in graduate education and research that three extended citations will be made from the essay. The first deals with organism as an object, the term subjectivism, acculturation and awareness." The organism is one 'object' among others. However, the function of organic factors is so distinctive that it has to be discriminated. When it is discriminated, it is seen to be so different in kind from that of physical subject-matter as to require a special name. As a candidate for the name, 'subjective' has one great disadvantage, namely, its traditional use as a name for some sort of existential stuff called psychical or mental. It has on the other hand, the advantage of calling attention to the particular agency through which the function is exercised, a singular organism, an organism that has been subjected to acculturation, and is aware of itself as a social subject and agent."²¹

²⁰

John Dewey, "Modern Philosophy," The Cleavage in Our Culture, Studies in Scientific Humanism in Honor of Max Otto. Frederick Burkhardt, editor. (Boston: Beacon Press), 1952, pp. 21-22.

²¹

John Dewey, Problems of Men (New York, Philosophical Library), 1944, pp. 319-20.

In the second citation, Dewey calls attention to personal-social factors, reinstating those that may be dismissed by skeptics." What is not sufficiently noted is that definite differentiation of personal-social factors in their functions in the production of things of experience is now part of the technique of controlling the experienced presence of objects; with further advance of behavioral psychology it will become of constantly increased importance. The old stock-in-trade of wholesale skepticism, namely, dreams, illusions, hallucinations, the effects of organic defects, of beliefs locally held, is now in practical fact a positive resource in the management of experience."²²

In the third citation, the objective and the subjective are seen as two sets of conditions that need to be brought into cooperative interaction. Also, creative intelligence is seen as dependent upon such a cooperative interaction. "Philosophy will become modern in a pregnant sense when the 'objectivism-subjectivism' involved is seen to be one of cooperative interaction of two distinguishable sets of conditions, so that knowledge of them in their distinction is required in order that their interaction may be brought under intentional guidance. Without such knowledge, intelligence is inevitably held down to techniques for making mechanical permutations and combinations of things that have been experienced, and mankind is dependent upon accident for introduction of novelty."²³

Two conclusions may be stated. Dewey's objectivism-subjectivism polarity-continuum and his emphasis on process support humanistic considerations more adequately than does a behaviorism-objectivism formulation. The Dewey tradition in education has latent and incipient forerunners for further developments.

²²

Ibid, p. 320.

²³

Ibid, p. 321.

3. Limitations and a needed integration.

In discussing creative discovery and logical verification as related to imagination, Harold Rugg notes a distortion of Dewey's intention to embrace the entire range of thought - the scientist and the artist, in the term 'complete act'. Rugg writes: "The contemporary absorption of schools and colleges in problem-solving and their neglect of creative discovery has been brought about by an uncritical acceptance of Dewey's work on the scientific method of inquiry which actually sought to bridge the gulf between the two approaches to thinking noted above."²⁴

Troutner has found a more substantial limitation in Dewey's thinking that cannot be "rationalized away" as Rugg tends to do with the shortcoming he sees in Dewey. Troutner writes: "No one would deny that Dewey was a great liberal, a true democrat who believed in the dignity and integrity of the individual, but according to his philosophy the individual is not positioned at the center of his lived experience."²⁵

For a man to be a humanist may be a necessary factor for supporting humanistic considerations, but not a sufficient ground. The philosophy itself must articulate logically the necessary foundation if philosophy is to nurture humanistic considerations in graduate education and research.

Troutner goes on to say: "Dewey positions the problematic event, which is amenable to scientific treatment, at the center of his formulation..... Dewey is a humanist in the best sense of the word. But as he focuses on the 'how' of realizing the proper conditions, Dewey's conception of man is forced to fit into the Procrustean bounds of his larger concern. One cannot

²⁴

Ibid, p. 21.

²⁵

LeRoy F. Troutner, "John Dewey and the Existential Phenomenology," Existentialism and Phenomenology in Education, Edited by David E. Denton, (New York: Teachers College Press), 1974, p. 35.

combine being human, with all the psychic density of that condition, and the scientific method, with all its objectivity, without badly distorting one or the other. In this case it is man who is pushed out of shape..... In the experimentalist's world of experience, meaning is objective, knowledge is objective, habits are objective, values are objective, motives are objective, emotions are objective, and intelligence is objective."²⁶

In the last quotation, Troutner may have over-emphasized objectivity in view of our documentation above regarding Dewey's concept of objectivism-subjectivism in modern philosophy. Dewey has not, however, amplified the personal and subjectivistic pole of the polarity-continuum with the force and clarity that I find in the writings of existentialists and phenomenologists.²⁷

This limitation in Dewey's philosophy was partially evident to me several years ago as I suggested in 1969. In connection with the human development laboratory that was used in the planned educational change project of the Wisconsin R and D Center, I wrote: "The laboratory finds its knowledge-base and justification in the behavioral sciences and humanistic disciplines. This foundation.....makes the laboratory an enterprise in integrating scientific and humanistic disciplines.....(for the participant), the experience of laboratory training draws part of its meaning - perhaps its most significant aspects of meaning - from the covert and subjective functioning of the individual. This suggests an existential or phenomenological approach to what is real. The use of the arts as human

²⁶

Ibid, p. 35, (underscoring added).

²⁷

An illuminating discussion of this point is found in John Wild, Existence and the World of Freedom, (Englewood Cliffs: Prentice-Hall), 1963.

expression and communication facilitates the kind of interaction among participants that enhances their learning.....the laboratory approach reads to make use of as much science as available, both methods and results, but other disciplines are needed to make it as humanistically oriented as required by the concepts of human functioning and its cultivation."²⁸

This self-revealing has the aspect of hindsight which is usually clearer than foresight or even present-sight. Troutner's analysis has been very helpful to me in clarifying further an integration that is needed in the John Dewey tradition.

Troutner's correction of the Dewey tradition is provided in a plan for partnership. Two conditions of pragmatism will have to be modified. ".... addition to the scientific method to the exclusion of all other approaches must be repudiated...."²⁹ and "to give up attempting to rid philosophy of the transcended self."³⁰

Choice-making must include both the evaluating-of-action-in-terms-of-consequences that the experimentalist emphasizes and Heidegger's description of "choice more as a projection which can be lived authentically or inauthentically"³¹ with psychological importance for the development of self.

On another front dealing with the full range of educational meaning today, "we also need to include both Dewey's social emphasis and the existentialist's

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Max R. Goodson, "Notes on Personal-Professional Competences for a Regenerative School," conference paper Innovation in Education for Improvement, Wisconsin R and D Center (Contract OE5-10-154) September, 1969, p. 12.

²⁹

Ibid, p. 39.

³⁰

Ibid, p. 40.

³¹

Ibid, p. 40.

individual emphasis. Education includes both the transmission of culture and the becoming of an individual."³²

Troutner summarizes as follows: "In order to see education in its widest possible context it is necessary to include both thinking about experience, with all its explanations, mediations, and inferences, and experiencing experience, with all of its moods, frustrations, and satisfactions. This is why we need a perspectival partnership of both Dewey and the existentialists if we are to develop a workable theory of education."³³

I am in agreement with Troutner's analysis and recommendation. The educator, as both practitioner and scholar, needs to center and re-center on the basic polarity-continuum of objectivism and subjectivism. Existentialism and phenomenology provide intellectual clarity and orientation to the subjectivistic pole in continuity and process (which Dewey has emphasized) with objectivism. Thus Troutner's recommendation for a partnership is well warranted.

4. Two additional integrations needed.

To bear a tradition responsibly, a person is required both to criticize and to re-create the tradition. We have reviewed one needed integration. Attention is now given to Jungian psychology and the arts.

Jung said: "...I am an empiricist and adhere to the phenomenological standpoint."³⁴ Although not a philosopher by his own admission, his voluminous writings contribute to a further development of the Dewey tradition in a manner that is unique and different from existentialism and phenomenology.

³²
Ibid, p. 41.

³³
Ibid, p. 47.

³⁴
C. G. Jung, Psychology and Religion, (New Haven, Yale University Press), 1938, p. 1.

In the diagram 1 Behaviorism and Phenomenology, page 3a above, area 4 is described with the terms subjective (personal unconscious and collected unconscious). Also, the term subjectivism is associated with phenomenology to suggest meanings that go beyond. These meanings are embraced in Jungian thought.

His thought, for our present purposes, may be crystallized through the following concepts: (1) the social nature of the person; (2) the collective unconscious and the archetype, (3) personal polarity and the assimilation of the shadow (negative pole).

Ira Progoff's Jung's Psychology and its Social Meaning is recommended as a very useful interpretation of Jungian thought. Progoff points out that "Jung avoids the common tendency of psychologists to regard society as merely the plural of the individual, since he realizes that the social quality of man is something inherent in human nature. He works with the opposite of the view handed down by the liberal tradition, namely, that society has been formed by individuals who come together, either by force or for their own convenience, to form some kind of social compact.....The human psyche cannot function without a culture, and no individual is possible without society."³⁵ This is Jung's basic assumption.

Jung makes a distinction between the personal unconscious and the collective. In his conception of the psyche, "he derives the deeper levels of the unconscious not from individual experience, but from the great communal experience of mankind, and he thus places social factors at the origin of the psyche."³⁶ Jung has developed his fundamental thought out of

³⁵

Ira Progoff, Jung's Psychology and its Social Meaning, (New York, Anchor Press/Doubleday), 1973, pp. 140-141.

³⁶

Ibid, p. 141.

a Durkheimian sociology and has not been influenced by writers of psychology.

Progoff continues: Jung "is thus accepting a sociological point of view and adding to it the extra dimension of his analysis of the unconscious. Further than this, Jung assumes history; he begins with the assumption that man is not only social by nature, but social in the continuity of time. He goes further than Durkheim in this regard and works with the underlying view of Jacob Burckhardt that society and history are inextricably bound to each other. Since he thinks in these terms, it is logically necessary that his conception of the individual must have both a social and a time aspect inherent in it, and Jung's view of society is basically designed to make such a conception possible. His approach to society grew out of his effort to solve the problems of individuality, and it is formulated in such a way that the two main factors, the social and the time aspects of the human being, can be worked out, at least provisionally in some detail."³⁷

Jung has used the term, archetype. There is a publication called An Annual of Archetypal Psychology and Jungian Thought. Others have used the term: primordial image. The sociologist Karl Mannheim uses the terms, paradigmatic experience and archetype almost interchangeably. In his essay "Toward a New Social Philosophy" Mannheim says that the disintegration or despiritualization of modern life" mainly consists in the evaporation of primordial images or archetypes which have directed the life-experience of mankind through ages.....Without paradigmatic experiences no consistent conduct, no character formation and no real human coexistence and co-operation are possible."³⁸

³⁷

Ibid, p. 142.

³⁸

Karl Mannheim, Diagnosis of Our Time, (New York, Oxford University Press) 1944, p. 147.

Mannheim emphasizes a dimension of humanism that is provided by the archetype that is lacking in the experimental-adjustment modality of scientific method. Using the archetypal structure of christianity, Mannheim writes: "The person who denies the significance of spiritual norms (archetypes) may adjust himself to certain demands of the social situation as well as the Christian does. What then is the difference between them? It can be found in the fact that the Christian does not simply want to adjust himself to the world in general or to the particle of the environment in which he finds himself, but he wants to do so only in terms of an adjustment which, among other possible adjustments, is in harmony with his basic experience of life."³⁹

On page 187 of Diagnosis of Our Time, Mannheim recognizes two of Jung's writings (Two Essays on Analytical Psychology and The Integration of Personality), and goes on to say: "For us it is....important to prove their presence (archetypes) in the history of our cultural development, especially to analyze the social function they fulfill, and to point to the unfilled gap and the disturbances which are caused if they disappear."

Sir Herbert Read, the philosopher of art, is another interpretator of Carl Jung. Read gives attention to what I have called above, personal polarity and the assimilation of the shadow. He writes: "The human psyche, Jung has said, 'is made up of processes whose energy springs from the equilibration of all kinds of opposites'...a complexio oppositorum. Psyche processes 'behave like a scale along which consciousness 'slides'. At one moment it finds itself in the vicinity of instincts, and falls under its influences; at another, it slides along to the other end where spirit predominates and even assimilates the instinctual processes most opposed to

it! It is typical of modern man that he vacillates in this manner - he is either all spirit or intellect, or all passion or instinct. His ineffectuality and his disasters arise from his imbalance, this extremism. The fault is only to be corrected by achieving a conjunction of the two sources of energy - by what Jung calls a 'realization of the shadow! But Jung is careful to warn us that the shadow is not painlessly reconciled to the spirit, but only as the Greeks believed, by way of suffering and self-surrender."⁴⁰

Jung has pointed to the tendency for a person's position on a polarity-continuum to reverse into the opposite or to run counter to what one is consciously striving to be. The reversal is likely to occur "whenever an extreme one-sided tendency dominates the conscious life." For example, a teacher who is striving hard to be patient with a child may be communicating impatience (or even disgust) to the child. Avoiding such a reversal requires self-awareness, self-identity and self-insight into the conscious-unconscious polarity on the part of the teacher.

Jung has also emphasized the importance of the person coming to terms with and assimilating the negative pole of the continuum (the thing I don't like about myself). "Each individual must come to terms with the negative side of the personality; otherwise, this is inevitably projected on to the group."⁴¹

The last writing that Jung did is contained in Man and His Symbols,⁴² along with writings of his associates. The contribution of Jungian thought

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Herbert Read, The Forms of Things Unknown, Essays towards an aesthetic philosophy (New York, Horizon Press) 1960, pp. 188-189.

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Carl Jung, The Undiscovered Self (Boston, Little, Brown and Company) 1957.

⁴²

Carl G. Jung, Man and His Symbols (New York: Doubleday and Company), 1964.

when integrated into the Dewey tradition is illuminated by Jung's distinction between communication and the symbol. The model of the behaviorist is semiotic when a word or sign becomes an "analogous or abbreviated expression of a known thing." This fits well with Dewey's objectivism and is amenable to scientific method. Jung has something different in mind which emphasizes the subjectivist pole of the polarity-continuum. Progoff explains Jung's definition of symbol which may be implicit in Dewey's writings, but which, if so, should in my view be made explicit and developed as an aspect of the emerging tradition. Progoff writes: "The characteristic of the symbol is that it opens up beyond itself, touching in the form of a representation something that the understanding does not fully encompass, but into which it wishes to reach. The symbol, taken in this sense, therefore, cannot be a means of communication, since it does not refer to any specifically known thing. It is a direct, continuing experience of something real, which is yet indefinable for man, and in itself is in need of signs in order that its presence may be communicated."⁴³

For experiencing the symbol "as a continuing experience of something real," read aloud to your friends The Velveteen Rabbit or How to Become Real by Margery Williams.

John Dewey wrote Art As Experience.⁴⁴ Although very insightful and useful as all of his writings have been for me, there is something lacking that Herbert Read has supplied through his many writings.⁴⁵ An emphasis upon

⁴³

Ibid, p. 161.

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John Dewey, Art As Experience (New York, Minton, Balch and Company) 1934.

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Education Through Art (London, Faber and Faber) 1958; Icon and Idea, The Function of Art in the Development of Human Consciousness (New York, Schocken) 1965; The Forms of Things Unknown, Ibid; The Redemption of the Robot, my encounter with education through art (New York, Simon and Schuster) 1966.

the arts as a humanizing influence upon graduate education and research needs to be more deeply integrated into the Dewey tradition via Read's writings.

The late philosopher Horace S. Fries, followed Dewey's suggestion that "art be considered as the name for all agencies by which is effected a union of ideas and knowledge with the non-rational factors in the human make-up.....Art is the communication of novel, non-conceptual meanings which have not been - perhaps cannot be - conceptualized, yet which must be communicated if there is to be mutual understanding in the culture."⁴⁶

A theme that runs through Herbert Read's thought is highlighted and shaped by Fries in the following: "In order adequately to problemize novel situations, there must be a non-conceptual sensitivity to the materials which, as it were, dissolves the rigid boundaries of traditional concepts without loss of their meanings, and precipitates them again in a form of new crystals to be employed for the new problem. It is this aspect of creative thinking which lends to it its mysterious air of genius or inspiration."⁴⁷

Latent and incipient as are the functions of the arts in developing the person, the thinking process and human culture in Dewey's thought, these emphases need to be refreshed and extended. Read's writings are a resource for re-creating the aspects of art found in the Dewey tradition.

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Horace S. Fries, "Social Planning," The Cleavage in Our Culture, Studies in Scientific Humanism in Honor of Max Otto (Boston, Beacon Press), 1952, p. 101.

⁴⁷

Ibid, p. 100.

The Practitioner and the Scholar

Graduate education and research need to be constructed upon three modes of reflecting on and acting in education that interpenetrate one another as represented in diagram 3, p. 25. It is my thesis that scholarship in education can become humanistically fruitful only in the degree that three different and distinct modes of human activity are activated and integrated with one another. Represented in diagram 3, the modes are poles on polarity-continua and an actor can center and re-center between poles 1 and 2, 1 and 3, and 2 and 3.

This process of centering and re-centering requires of the professor and graduate student in the university to be not only exposed to each mode or pole, but also to acquire psychologically the orientation and norms of each. Then the actor can become aware of personal polarities and can personally re-center as a situation requires. An actor on the circuit may, of course, specialize at one of the three poles, but to make graduate education and research humanistically oriented, a generalized mode of reflecting and acting must be achieved by any actor who is making the circuit. Thus dialogue-inquiry⁴⁸ can be achieved between actors, and the educational enterprise can continuously develop.

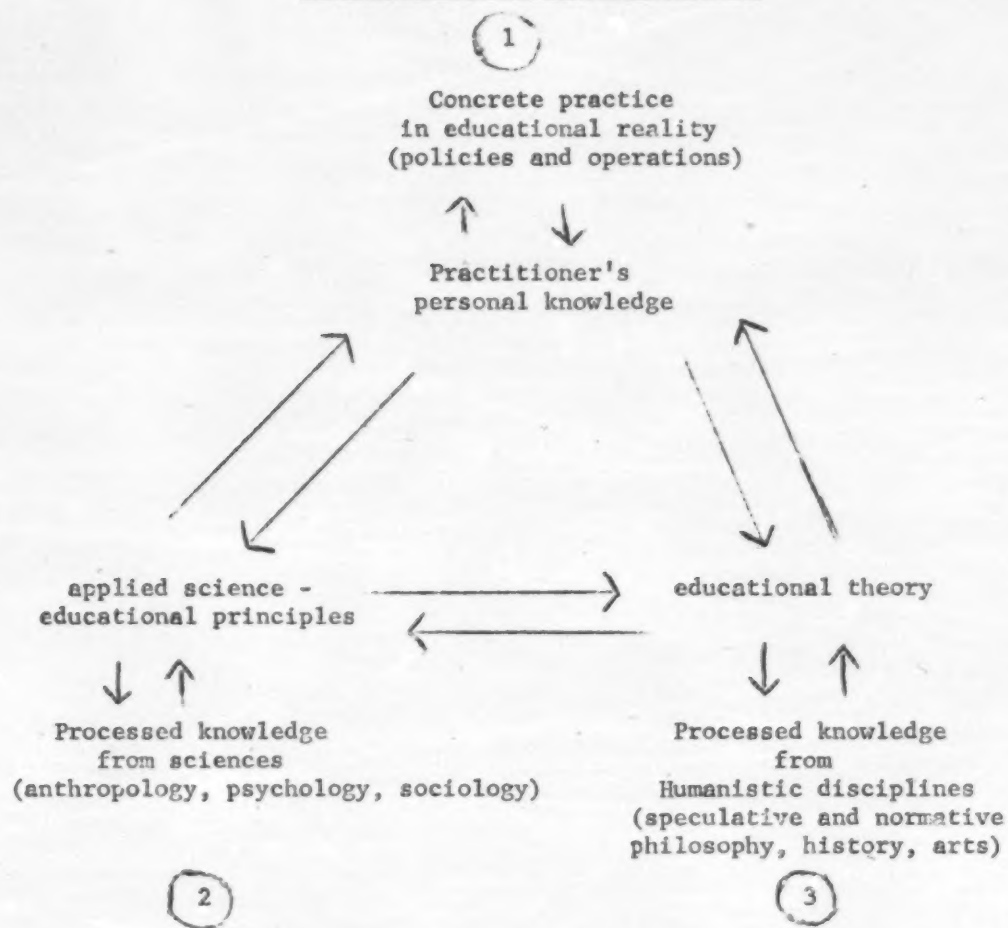
The model of the practitioner and the scholar is based on the proposition that the integration of two kinds of knowledge is required in planning and acting for operating or changing a school or classroom. One kind is the personal knowledge of the teacher, administrator, parent or student. John Friedman has defined this knowledge as being "based on the

48

Elsewhere I have defined dialogue-inquiry as an interweaving of two processes: (a) the process whereby two actors reveal their feelings and thoughts to one another with a reciprocal awareness of the threat to self-esteem that may be involved for each; (b) the process whereby two or more actors ask and answer questions relevant to their shared situation. What is Dialogue-Inquiry?, Mimeographed, 1976.

DIAGRAM 3

The practitioner and the scholar



Professor and graduate student move between (1) - (2) - (3) in the model, making and repeating the complete circuit.

(Adapted from Donald Vandenberg: "Phenomenology and Educational Research," Existentialism and Phenomenology in Education.)

direct experience of the knower with facts at hand. Personal knowledge is neither formally codified nor subject to a process of systematic verification. Rich in detailed observations, it is incapable of being generalized beyond the specific case from which it has been drawn."⁴⁹ This knowledge is available to the actors experiencing pole 1 and are involved in concrete practice in an educational reality.

The other kind of knowledge comes from the special investigations of the scholar. This knowledge functions at poles 2 and 3 and comes from the sciences and the humanistic disciplines, respectively. In following Friedmann again, processed knowledge is "another term for scientific-technical knowledge and is expressed in statements that can be formally communicated, critically examined, and revised on the basis of both new observations and the critique received."⁵⁰

An operational requirement of the model is that the professor and graduate student move between (1) - (2) - (3) in the model, making and repeating the complete circuit. The bureaucratic organization of a university does not facilitate this sort of movement. I have addressed the transformation of the university from a bureaucracy to a more organic form.⁵¹

As this transformation takes place, I have speculated that "the university would have unity and more nerve for leadership when a small

49

John Friedmann, Retracking America - a theory of transactive planning, (New York, Anchor Press/Doubleday) 1973, pp. 245-46. This writing is very rich in suggestive insights into our theme.

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Ibid, p. 246.

51

Some Preliminary Notes on Organization for a Future-Oriented University, 1971 (mimeographed).

group of selected faculty work closely together from the postulates of their respective disciplines and places in the university structure. The mutual reciprocity whereby a professor in one school could, on full or limited assignment, teach and study in another school without suffering alienation at the hands of either faculty would mark a new level of vitality for the university. When a faculty member can program his needs for fresh challenge and frontier opportunity on the principle of self-regulating activity so that teaching may be paramount one semester, consultation with the practical world another, and research another, then another dimension of universality will be added to the professor."⁵²

Until the professor can have such an university environment for his pursuits, graduate education and research are not likely to become very humanistic; and the graduate student will continue to reflect the partial scholar and the partial practitioner who functions on the low side of human potentiality.

52

Max R. Goodson, "Dialogue on Higher Education - a university with nerve for leadership," Bostonia, Boston University Alumni Association, Volume 34, No. 2, Fall, 1960, p. 6.

Illustrative Basic Elements for Intensifying Humanistic Considerations

What changes in graduate education and research offer the promise of more attention being given to humanism? What program elements would facilitate the development of a scholar, both professor and student, who could function effectively at the three poles described in the last section? Two suggestions are offered: the human development laboratory and a major in policy studies.

(1) The human development laboratory. Chin and Benne have described three general strategies for effecting changes in human systems: (1) empirical-rational; (2) normative re-education; and (3) power-coercive.⁵³ Normative re-education is the primary, but not the only, strategy of the human development laboratory. Participants are involved in a dialogue-inquiry process that enables them to use and develop their interpersonal competence, and to use and develop their problem-solving competence. These two kinds of competence are integrated in the functioning of the participant as a person so that he or she may transfer them, and use them in other social settings beyond the laboratory.

The focuses of dialogue-inquiry for normative re-education are:

- a. The self emphasizing awareness, identity and self-insight.
- b. Interpersonal relating and communicating.
- c. Small group behavior.
- d. School as an organization.
- e. Cultures different from one's own.
- f. Institutional norms of family, business, government, etc.

53

Robert Chin and Kenneth D. Benne, "General Strategies for Effecting Changes in Human Systems," The Planning of Change edited by Warren G. Bennis, Kenneth D. Benne, Robert Chin and Kenneth E. Corey, (New York, Holt, Rinehart and Winston) Third Education, 1976, pp. 22-43.

g. Societal norms (U.S.A. or some other nation-culture).

h. Normative structure of international relations.

The operating conditions of the human development laboratory may be described as:

a. Integrating pervasive and personal experiences for learning about one's own behavior and other's behavior.

b. Generating here-and-now phenomena to provide data and ideas for learning about interpersonal, group and organization behavior.

c. Generating norms of openness and inquiry so that restraints upon the participant's functioning are relaxed and she or he is freed to reflect upon one's behavior, to experience more awareness, to make self-discoveries and to unify feelings, images, and thoughts with one's actions.

d. Developing competencies (interpersonal and problem-solving) for generating trust and openness among colleagues (pupils, parents and other reference groups in the case of education) and collaboration in solving organization problems.

e. Assimilating knowledge relevant to changing an organization (School) and introducing improved practices, and practising the agency of change in a real situation.

f. Collecting and interpreting data related to analyzing problems, planning and implementing change strategies and evaluating results.

There is an extensive body of technology available in handbooks, manuals, uncodified personal knowledge, handouts, etc., for generating and maintaining the conditions described above.

(2) A Major in policy studies. This major has the framework of combined bachelors-masters degrees and is a preparation for, and incorporated into advanced study at the Ph.D. level. The elements are:

a. A student is expected to complete at least twenty-five credit hours in each of the following disciplines:

- (a) Biological sciences
- (b) Humanities (arts)
- (c) Physical sciences (mathematics)
- (d) Social studies and sciences

b. A student extends her or his understandings in one or more of the four disciplines in accordance with selected major societal problems such as environment control, developing countries, federal and state government, racial discrimination and ethnic strife, relevant education, population control, urban redevelopment and planning, religious and spiritual life, sexism, transportation, war and peace, and world government.

c. A student is involved in a sequence of twenty hours of policy studies which are designed to emphasize the normative aspects of public policy and incorporate knowledge and skill elements of the disciplines of anthropology, various arts, economics, history, philosophy, political science, psychology, public administration and sociology.

d. A student is provided with at least three seminar experiences that enable him to develop his or her competencies of inquiry, examination and judgment of thought, and articulation of one's discourse.

e. A student would participate in a human development laboratory that is designed to improve his competencies in interpersonal relations, problem-solving and decision-making, planning and managing processes of change, and resolving inter-group relations (conflicts). For its knowledge base, this experience would draw upon the behavioral sciences and humanistic disciplines (including the arts).

f. A student would complete an internship in an organization (developing nation, government, health, church, education, or business) in which she or he deals with the realities of a particular societal problem and works as a member of a team attempting to solve problems.

Harry Stack Sullivan, the inventor of the interpersonal theory of psychiatry has stated in one of his many writings that self-integration is a condition of social integration. Changing the metaphor somewhat, Karl Mannheim might have said that self-awareness is a prerequisite to social awareness. The character of the humanist may be intuited as symbols of self-awareness and awareness of others. Generating self-awareness and social awareness in graduate education and research gives an invitation to a full play of humanistic considerations.

Alvin W. Gouldner, Max Weber Research Professor of Social Theory at Washington University, St. Louis, discerns humanism in his book: The Coming Crisis of Western Sociology. I would like to believe that Gouldner speaks for educational researchers in the following citations: "The knower's knowing of himself - of who, what, and where he is - on the one hand, and of others and their social worlds, on the other, are two sides of a single process."⁵⁴

Self awareness and self management are even more poignantly emphasized in the following: "Awareness is an openness to bad news, and is born of a capacity to overcome resistance to its acceptance or use. This is inevitably linked, at some vital point, with an ability to know and to control the self in the face of threat. The pursuit of awareness, then, even in the world of modern technology, remains rooted in the most ancient of virtues. The quality of a social scientist's work remains dependent upon the quality of his manhood."⁵⁵

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Alvin W. Gouldner, The Coming Crisis of Western Sociology, (New York, (Avon Books), 1970, p. 493.

⁵⁵

Ibid, p. 494 (underscoring added).